THE SUNDAY SCHOOL.

LESSON IX, SECOND QUARTER, INTER-NATIONAL SERIES, JUNE 2.

Text of the Lesson, Heb. ix, 11-14, 24-28-Memory Verses, 24-26-Golden Text, Heb. vil, 25-Commentary Prepared by the Rev. D. M. Stearns,

[Copyright, 1991, by American Press Association.] 11. "But Christ being come an high priest of good things to come by a greater and more perfect tabernacle not made with hands." The Holy Spirit in this The Holy Spirit in this epistle dwells upon the excellency of the Son of God, the brightness of the Faher's glory and the express image of His person, better and higher than angels, than Moses, than Melchisedec, than Aaron, than Joshua, than the tabernacle with all its ritual, than all the sacrifices for He Himself is the true tabernacle and the true sacrifice, of which all others were only typical. A high priest on the right hand of the throne of the Majesty in the heavens, a minister of the true tabernacle which the Lord pitched and not man (chapter viii, 1, 2). The good things to come, of which He is a high priest, are also mentioned in chapters x, 1; xi. 20, and shall be fully seen and enjoyed in the ages to come when He will show he exceeding riches of His grace in His kindness toward us through Christ Jesus (Eph. ii, 7).

12. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us." Everything about the tabernacle, which Moses was repeatedly instructed to make according to the pattern showed to him in the mount (chapter viii, 5; Ex. xxv, 9, 40, et al.), spoke of Christ and His sufferings and, spoke of Christ and His staterings and glory, or, as it is written in Ps. xxix, 9, margin, "In His temple every whit of it uttereth His glory." The blood taken within the vail once a year for the high priest himself as well as for the people (verse 7 and Lev. xvi) pointed to His own precious blood which He has shed once for all and which takes away not the sins of a year, but all sins forever, for the blood of Jesus Christ cleanseth from all sin (I John i, 7; Rev. i, 5; John xiii, 10). He has not obtained for us re demption for a week or a month or a year, but eternal redemption. He gives to His sheep eternal life, and they shall never perish; neither can any pluck them out of His hand (John x, 27-29). He Himself is our redemption, and apart from Him there is none (Eph. i, 7; I Cor. i, 30; Acts iv, 12).

13, 14. "How much more shall the blood of Christ surge your conscience from dead works to serve the living There was a ceremonial cleans ing by the blood of the sacrifices, but nothing ever took away sin but the blood of Christ, to which all the sacrifices pointed. The ashes of a heifer take us back to Num. xix and the wondrous and most significant ordinance of "the red heifer," which should have a most prayer ful study. But the only real cleansing and to wait for His Son from heaven." With the wicked works of the ungodly the believer is supposed to have forever done, but all works of the believer, how-

profit nothing (I Cor. iii, 15).

24. "Christ is entered into heaven itself, now to appear in the presence of God for us." That we, having obtained life in Him, shall continue to live is because I live is chapter vii, 25 lecause I live 19. God for us." That we, having obtained life in Him, shall continue to live is because he ever liveth to make intercession for us (chapter vii, 25). As He said, "Because I live, ye shall live also" (John xiv, 19), or as it is written in Rom. v, 10, cause he ever liveth to make intercession for us (chapter vii, 25). As He said, "Because I live, ye shall live also" (John xiv, 19), or as it is written in Rom. v, 10, "Being reconciled to God by the death of His Son, we shall be saved by His life." We have in heaven a Great High Priest who is touched with the feeling of our infirmities, having beca in all points tempted like as we are, yet without sin, and to Him we may come boldly and find in Him always the mercy and grace

tempted like as we are, yet without sin, and to Him we may come boldly and find in Him always the mercy and grace that we need (chapter iv, 14-16). Let us lay up in our hearts and hold fast these precious words, "In the presence of God for me," and also the words in Rom. viii, 34, "At the right hand of God for me."

25, 26. "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." We have in these closing verses of this chapter what same have called His-three appearings—in humiliation to put away sin, now in the presence of God for us and, as we shall find in the last verse, His appearing to bring the fullness of His salvation. His kingdom—two appearings on earth and one in heaven. It was at the end of the age preceding this and at the beginning of this age that He came to give Himself a sacrifice for sin. At the end of this age He will come the second time, and during all this age He is in the presence of God for us. We cannot dwell too much upon the great truth of the sacrifice of Himself. "His own self bore our sins in His own body on the tree." "He was wounded for our transgressions, He was bruised for our iniquities." "The Lord laid upon Him the iniquity of us all." "Christ hath redeemed us from the curse of the law, being the presence of God for us. We cannot dwell too much upon the great fruth of the sacrifice of Himself. "His own self bore our sins in His own body on the tree." "He was wounded for our transgressions, He was bruised for our iniquities." "The Lord laid upon Him the iniquity of us all." "Christ hath redeemed us from the curse of the law, being made a curse for us." "He gave Himself for our sins." "The Son of God loved me and gave Himself for me" (I Pet. ii, 24; Isa. liii, 5, 6; Gal. iii, 13; i, 4; ii, 20).

27. 28. "Unto them that look for Him shall-He appear the second time without sin unto salvation." Only two, so far as we know, have thus far escaped or been excused from the appointment to die, but when He shall come to the air for H's people all the redeemed then alive on the earth shall, like Enoch and Elija's, the earth shall, like Enoch and Enja 1, be taken without dying, changed in a moment (1 Thess. iv, 16, 17; I Cor. xv, 51, 52). In due time all shall come to judgment, either at the judgment seat of Christ or the great white throne, for every one of us must give account of him. Christ or the great white throne, for every one of us must give account of himself to God (Rom. xiv, 10-12; Rev. xx, 11, 12). The salvation for which He will come must be that of the bodies of His saints from the power of the grave or the salvation of all Israel as a nation (Rom. xili, 11; xi, 26; Luke xxi, 28). Solvation, the forgiveness of sins, the life eternal, is the possession of every true believer now; we are day by day to work out or make the best possible use of that salvation; we wait for the redemption of the body, se that our personal salvation may be said to be threefold. But there is also the salvation of all Israel, and after that the salvation of nations (Rev. xxi, 24).

How to Preserve Purify and Beautify the Skin and Complexion.

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Subscribe for The Bee, Mortons Gap; Geo. King, St. Charles. A Swedish inventor has constructed a device to prevent outsiders listening to telephone conversation.

OUR COLORED CITIZENS.

Misses E. B. Hawkins, L. B. Mc-Creary, L. Bailey, L. Gatewood, and E. H. Stockdale were royally entertained at the home of E. Rascoe Saturday afternoon by Scott Morton who is noted for his hospitality, especially to the ladies. Mrs. Rasco is an excellent hostess.

Miss Lena Bailey, who has been attending State University at Louisville, has returned home.

Don't fail to attend the commencement of Atkinson College the 3, 4 and 5 of June. Bishop G. W. Clinton and many distinguished divines will be present.

Miss L. B. McCreary left for Nashville Wednesday morning where she will spend a few days with friends and relatives, after which she will leave for her home at Columbia.

You and your friends are invited to attend the Ninth Annual Commencement of Atkinson Literary and Industrial College, Madisonville, June second to fifth, 1901.

ANNIVERSARIES. Annual sermon, June 2nd, 3 p. m .-Rev. P. A. Wallace, A. M. S. T. B.,

Louisville, Ky. Literary Program, June 4th, 8 p

Annual Oration, June 5th, 11 a m .- Rev. G. E. Clement, A. B. Louisville, Ky.

June 5th, 8 p. m.

Address-Rt Rev. G. W. Clinton, D. D.

Remarks-Trustees. Bishop G. W. Clinton, D. D. President; S. E. Duncan, A. B., Principal; I. W. Selectman, Treasurer.

Miss Florence Newman, who has been a great sufferer from muscular rheumatism, says Chamberlain's Pain Balm is the only remedy that affords her relief. Miss Newman is a much respected resident of the village of Gray, N. Y., and makes this statement for the benefit of others similarly afflicted. This liniment is for sale by St. Bernard Drugis for sale by St. Bernard Drug-store, Earlington; Ben T. Robinson, Mortons Gap; Geo. King, St. Charles.

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TROUBLE IN "SOCIETY."

Clergymen Leading a Crusade Against Gambling In High Life.

New York "society" has a new sensation. For some time past the smart set in the eastern metropolis has spent very much of its leisure time in playing a card game known as "bridge whist," an importation from England, for high stakes, and now some of the most prominent preachers of New York are banded together in an attempt to suppress that and other forms of gambling among the rich.

The credit for starting the crusade against society gambling belongs to the Rev. Dr. William R. Huntington, rector of Grace church, one of the leading Episcopalian churches of New York. Dr. Huntington, who is one of the most conservative of clergymen,



Photo by Rockwood, New York. THE REV. WILLIAM R. HUNTINGTON.

delivered recently an address before the New England society of the city of New York. In it he declared that the general crusade against gambling which has been carried on in New York for some time would not avail "if behind doors which no detective ventures to pass there is an uncontrollable passion for gambling."

Dr. Huntington has cited instances from his own knowledge of the ruining of young men by the high play indulged in at the homes of society people. Says Dr. Huntington: "I heard of a young man who lost \$1,500 in one evening playing bridge whist, and his hostess forced him to give his note for it. His salary is \$1,500 a year."

The Rev. Dr. W. S. Rainsford, one of the best known preachers of America, cites the case of a young girl who won \$500 at cards on Sunday when she should have been at church. It is to prevent the recurrence of such things that these and other clergymen of New York are striving.

The Rev. Dr. William Reed Huntington is well known to New Yorkers, for he has been rector of Grace church, one of the most beautiful Episcopal churches of the city, for about 18 years. He was born in Lowell, Mass., 62 years ago and is a Harvard graduate. For two years after his graduation he was instructor in chemistry at his alma mater and then studied for the ministry. His first two charges were in Boston and Worcester, Mass., and then he was called to succeed Bishop Potter as rector of Grace church. He is a great preacher and a good writer on theological subjects.

SALVINI'S PROTEGEE. Mile, St. Cyr, a Literary Stage Favor-

ite With Ambitions.

An interesting foreign visitor to our shores is Direc St. Cyr, a young French actress. Mlle. St. Cyr has been with us for five years and has within that time supported some of our leading ac-



Photo by Roe & Biehler, New York. DIRCE ST. CYR.

tresses, among them Maude Adams and Minnie Maddern Fiske. She has also been in the company of Miss Olga Nethersole.

Mlle. St. Cyr is a member of a French literary family and is a very ambitious and ardent worker and devoted to stage art. She is well educated and speaks four languages flucitly. She is a protegee of Tommaso Salvini, the eminent Italian tragedian, who is going to select a play for her appearance next season at the head of her own com-

In Disguise.

She-So you went to Mrs. Hopper's masquerade as yourself?

He—Not exactly. I pretended to have a good time, and I don't believe any one practiced a more complete deception.—Philadelphia Bulletin.

ful study. But the only real cleansing, either from sin or from defilement, by the way, in this wilderness journey, is by the blood of Him who by the Eternal Spirit offered Himself a sacrifice to God for our sins—a lamb without blemish and without spot (I Pet. i, 19). Do let us give earnest heed to what is here taught that we are not redeemed to be taken at once to heaven, but to abide here to serve the living God, or, as it is written in I Thess, i, 0, 10, 5to serve the living and true God and to wait for His Son from heaven."

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